

Introduction

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0.

The work *Germany:Portugal – A Review of Aspects and Moments* presents reflections on moments and aspects relating to the interaction between Germany and Portugal. It aims to contribute to an understanding of the value to be found within the economic, political, cultural and historical relations between the countries and peoples of Germany and Portugal.

The work includes essays on Political Science by Eduardo Lourenço (Calouste Gulbenkian Foundation), Diplomacy by Ulrich Brandenburg (Ambassador of the Federal Republic of Germany to Portugal), the History of Portuguese-German Relations by Mário Soares (President of the Mário Soares Foundation), History of Art by Teresa Balté (FCSH/NOVA) and Paulo Henriques (Secretary of State for Culture), History of Economics by Eduardo Sousa Ferreira (ISEG-UL), Museology by José Manuel Martins Carneiro (National Museum of Ancient Art), Musicology by Paulo Ferreira de Castro (FCSH/NOVA) and History of Culture by Fernando Ribeiro (FCSH/NOVA).

The voice raised unanimously in the appreciation of culture – as a key manifestation of Peace and Solidarity – can be heard in all of these essays whose testimony is justly empowered by the Art of Diplomacy in the building of a future in Humanity and Concord.

1.

Professor Eduardo Lourenço shows us in «Da Alemanha» (On Germany)) the path trodden by the sleeping «beauty» newly awakened on the European stage since he recognizes that the German nation enjoys the determination of the «famous German soul», permeated with a dream whose realization is ceaselessly sought: through observation, like the humble; through work, like the authentic; through ambition, like the zealous.

He underlines to what extent Imperial Germany, as soon as it became a nation, thought to consolidate, geo-strategically, its respective place in

the European and world arena at the time of the foundation of the Second Reich: the German Empire. This was gradually achieved through the dynamic actions of one kingdom, Prussia, the knowledge of one Chancellor, Otto von Bismarck, and the confidence of one Emperor, Wilhelm I. Beginning with «Lesser Germany», their dream was to transform a nation and a state based on an agrarian economy into a «federation» that was gradually founded on an industrial economy during the 19th century. This was decisive for its national, European and transcontinental affirmation.

In truth, at the time of the founding of the German Empire in 1871, 50 per cent of the working population were estimated to be working in agriculture whilst at the start of the 20th century, 60 per cent were already dependent on industrial activity and 35 per cent on artisanal work.¹

Prussian virtues cultivated from primary school onwards such as working at a constant rhythm, work driven by objectives, punctuality, thrift and self-discipline could explain this powerful impetus that occurred mainly in the last quarter of the 19th century.

Between 1871 and 1914, Germany multiplied its industrial production capacity six-fold (LEMO) occupying second place worldwide (15%) immediately behind the United States of America (32%) until the eve of the First World War. (LEMO)

Its export capacity to Great Britain though «suffered sanctions» when Britain decided to identify imported German goods as *Made in Germany* as a result of protectionist measures. (LEMO)

In the 19th century, Germany had a strong, educated, cultured and responsible middle- and upper-class bourgeoisie (*Bildungsbürgertum*)² who had the know-how to run cities and to manage culture, industrial production, political and financial administration – Deutsche Bank was co-founded in 1870 by Georg von Siemens (1839-1901) (LEMO) – and applied scientific research with a vision that went beyond their own time and space.

The Germans were aware of the ensuing political and social confrontations – linked to the country's rapid industrialization – and sought ways to overcome these. However, Germany always maintained a strong sense of how to manage, in due space and in timely fashion, social energies according to the

¹ All references and statistical and other historically accurate data are available in the chapter entitled *Kaiserreich* (Empire) and respective sub-chapters, available at the useful website <<https://www.dhm.de/lemo/kapitel/kaiserreich/aussenpolitik/bismarcks-buendnissystem.html>> published by the Deutsches Historisches Museum and henceforth referred to as LEMO – Lebendiges Museum Online.

² AAVV, *Kleine deutsche Geschichte*, Stuttgart, Estugarda, Reclam 279-281.

objectives set by the elite so that the nation might gain critical mass and social cohesion without ever losing its prominent place in the international context.

The mining industry, for example, whose extraction capacity increased at that time and which attracted thousands of workers to the regions of Berlin, Aquisgrana (Aachen), Saxony-Thuringia, Lorraine-Saar, Rhine-Main, Upper Silesia and the Ruhr, became associated to the iron and steel industry. In this, Alfred Krupp with his cartel was one of Germany's most important businessmen and employed 80,000 workers (LEMO) in his industries in 1914. They came from the farthest corners of the Empire and thus «contributed» with their hard labour (before 1871: 16 hours of work a day in the case of the textile industry; 85 to 90 hours a week for a subsistence wage; 1872: 72 hours a week; 1900: 62 hours a week; 1914: 57 hours a week) (LEMO; AAVV 1995: 283). Industry also expanded as a result of increased rail, river and sea transport. The ensuing greater accessibility to the goods produced, as well as more effective social mobility, helped consolidate the domestic and external markets.

There is evidence of prosperity. While there was harsh exploitation and legally enforced repression against the Socialists (1878-1890), there were measures favouring social welfare: laws to provide workers with sickness protection (1883), accident insurance (1884) and old age and disability insurance (1889), all of which are examples of the political era under Chancellor Otto von Bismarck. But they also had a solid grip on scientific research: up until 1914 one in every three Nobel Prizes in the field of the exact sciences was awarded to a German scientist. (LEMO)

Throughout the second half of the 19th century, the German Empire came up with new technological innovations that revolutionized industry – until 1914 one in every two power plants or electricity installations in the world came from the German firms of Siemens (1847) or AEG (1883). The international giants of the chemical and pharmaceutical industries such as BASF (1865), Bayer (1863) and Hoechst (1863) came into being at this time as did the optical and precision engineering industry (1847), for example, Carl Zeiss (1816-1888). (LEMO)

The desire of this new «Lesser Germany» to become part of the «concert of nations», showing the «seriousness» typical of the youngest member, is thus seen as an ancient imperative that Lourenço sees within the Germanic-Fatherland community of Lessing, Kant, Hegel, Schopenhauer, Wagner, Nietzsche, Brecht, Mann, Grass and Handke, which, in the search for this «coming-into-being», «messes up» the «political board of Europe».

In the same Europe, where it is only through the voice and hand of America that it is possible to ensure:

1 – in the first phase, modern parliamentary democracy for Germany as enshrined in the Weimar Constitution (1919);

2 – in the second phase, a position within a «lower geostrategic space» – but not without providing a space for Germany's modern scientific-cultural, political-industrial affirmation;

3 – an acceptance of a spontaneous word of apology.

Eduardo Lourenço, Professor, states that the resolution of the «German issue» belongs to the nation's natural desire to «confront itself» with itself, to «understand itself» and to «find itself» since this is truly essential for the «exemplary» desire to foment the «construction of the future of a mature [maturing] European Union», which only a time of tranquillity cultivated by generous ex-combatants knows how to preserve.

Europe as a Community, with more and more members, thereby tends to become more democratic and, desiring Germanic prosperity, becomes «more complex», and therefore subject to a «degree of unpredictability» which is the more uncertain the more uncontrollable it becomes. There will also be time to attempt a careful predictive exegesis of a future in which «German» «destiny», now «democratic but no less dynamic», cannot lose its allotted place in an international concert hall where all good people of goodwill, like the «good Germans» Hans and Sophie Scholl of the *Weißer Rose* (White Rose), will have their seat, as says Eduardo Lourenço.

We are in a Europe formed by countries that have known but a long and difficult cohesion.

We must, however, still share with the United States – whose all-intervening mission in the planet's destiny is still necessary – the need to preserve «perenniality», as Eduardo Lourenço says in an essay entitled «Da América e da Europa» (On America and on Europe) (2006)³, in the face of the internal threat of «chaoticity» and the external threat emanating from empires like those of China or Japan, deregulators of its model of society (Lourenço 2009: 161-2). It would be prudent, asserts Lourenço, to take «the West as a whole and an illusion of an adolescent nation to think that mere military, financial and economic supremacy will ensure dominance of the world to the most optimistic creature of Old Europe» (Lourenço 2009: 162) and to cultivate an understanding that would be fruitful for everyone.

³ Eduardo Lourenço, 2009. «A esquerda na encruzilhada ou fora da história? Ensaios políticos» [The left at the crossroads or out of history? Political essays]. In *Finisterra*. Lisboa, Gradiva.

He addresses the idea of how much the «universalization of utopian liberalism»,⁴ (Lourenço 2009: 167), continues to unbalance the ideal of competition between any competitors whose status can be incomprehensibly inverted: with the winner becoming the loser – or even losing their assigned status – in a flash because markets cease to guarantee competition in universally recognized moulds. This is because «exclusion and precarity» will turn up whenever rationalization of the (slave) rhythm and profit of productive activity become perfect until exhaustion is attained (Lourenço 2009: 166); precisely because this accords with the planned stratification of the enormous and defenceless consumer market for goods that have become appallingly obsolete.

As early as 2005, Eduardo Lourenço in «A máquina infernal ou do Liberalismo na era da mundialização» intended only that we might look at a moment of implosion caused by engineers and «managers» whose conscience would be enlightened with the help of a market increasingly regulated by underground forces. (Lourenço 2009: 167)

This is, he goes on warning us in «O fim da política?» [The end of politics?] (*Finisterra*, 1995), because, although the great authoritarian «drift» might have now passed and today's citizen «conceives» of himself as the co-author and co-manager of power – in such a way that democracy persists in a practically universal way – a continuous and refined danger hangs over democracy, announced by «rejection» or past «weaknesses», an ultra-rational and positive-authoritarian transformation of the material world and a «relativization of the Politician and of Politics» (Lourenço 2009: 114). This democracy is accompanied by a «hyper-politicism» (p. 114) unmindful of «everything relating to social life» (Lourenço 2009: 116) as it is equally conscious of the reality of «opaque», «unavoidable», «cross-party», «even transnational» power (Lourenço 2009: 114):

[...] something opaque and almost omniscient, under the legal cover or form of hidden parallel powers unconnected to all institutionalism [...] or forces transversal to political universes [...]. (Lourenço 2009: 117)

This system, or form, of power to which Lourenço in «O fim da política?» back in 1993 already alerts his fellow citizens who were on the verge of political demotivation and whose illusion of living under the Empire of the Law will become more firmly consolidated if less political interaction, understood as a network of interactions in solidarity within a transnational and perennially dynamic community environment, is cultivated. This also applies to a small country like Portugal where it is important to be fully aware and

⁴ Eduardo Lourenço, 2009. «A máquina infernal ou do liberalismo na era da mundialização» [The infernal machine or on liberalism in the age of globalization] in *Finisterra*.

not run the risk of wanting to become the «imaginary master» of its own destiny and the virtual objective of «others» desire for power» as he says in «Uma década paradoxal» [A paradoxical decade] in 1995 (Lourenço 2009: 125): hope must not be lost in such forums as the United Nations, where defence of the «rights of Politics as the democratic management of Power still remain». (Lourenço 2009: 117)

This means we must persist in the various stages of reflection on principles that concern «people» as Jürgen Habermas said in a lecture entitled «Democracy in Europe today» delivered on 28 October 2013 at the Calouste Gulbenkian Foundation:

[...] The most seriously affected sectors of society in each country will recognize their shared fate across national boundaries — aside from all differences — only when the media in all of the national arenas break down the fatal linkage between questions of distribution («who gets what») and questions of identity («who we are»). [...] If we only distinguish neatly obligations to show solidarity from moral and legal duties, we can prove that showing solidarity is a political act that by no means calls for a form of moral selflessness that would be misplaced in political contexts.

2.

Ulrich Brandenburg, the German Ambassador to Portugal since January 2014, also writes about Germany and Portugal: «Germany, Portugal and the Crisis – Deutschland, Portugal und die Krise». He follows the path of those aspects common to the historical experience protagonized by both nations. He highlights the importance of sharing common and constant ideas within Europe, which is even more important when mindful of overcoming setbacks to serene tranquillity.

On the subject of the crisis experienced at different times by both nations, he suggests that we continue to follow insightful reflections on the sense of responsibility assumed towards today's and future generations in an appreciation of the experience imposed by history:

- a quarter of a century after the Fall of the Berlin Wall (November 1989);
- four decades after the Carnation Revolution (April 1974).

Alluding to his experience when a student on a visit to Portugal in 1975, he evokes the «efforts at consolidation made [...] on the path to Europe» which he himself observed at the time of a «positive turning-point» in a Portugal aware of the fact that it was being held back by a heavy weight, the result of economic backwardness and the colonial war, but also aware of its access to the «modern world» – closer now following the overthrow of the dictatorship.

He also points out the jubilation his country, along with the rest of Europe, experienced when they celebrated the first quarter of a century of re-unification, through which a world view more concerned with the reality of its citizens gained true expression. He does not forget the difficulties inherent to the determination of the West and above all of Germany, which stoically channelled 4 per cent of its GDP year after year in order to build parity between the Western and the Eastern parts of the now unified German nation. He alerts us to the need to strengthen the Union and overcome the divisions within the heart of Europe, in the past a Europe of twelve and now twenty-eight, to maintain convergence via the strengthening of the shared currency and fiscal-economic policy and to move towards Political Union, for which Germany as a whole, he says, continues to subscribe to the «solidarity principle».

Ulrich Brandenburg reminds us of the difficulties faced by his country when they undertook the structural reforms known as *Agenda 2010* which sought to deal with the increase in life expectancy, the fall in the birth rate and the subsequent adjustments to social security systems –all the while seeking to implement greater competitiveness despite reduced protection against dismissal. Ulrich Brandenburg points out how important it was to make Germany more attractive for private investment, obliging it to comply with the Maastricht criteria: «the relation between the annual public deficit and the gross domestic product (GDP) should not exceed 3%, and the relation between the gross public debt and GDP should not exceed 60%». At the same time he emphasizes the hard times experienced back in 2002-2003 arising from Unification that was the cause of Germany's lack of success and failure to achieve these objectives since there were six million unemployed registered at the time. And if he reminds us of the resounding electoral defeat of the SPD and Gerhard Schröder in 2005, he further recalls how this did not prevent the new government demanding the consensus necessary to obtain a national and multiparty agreement for that golden rule of the German constitution, the *Schuldenbremse* or «debt brake» (0.35% of GDP), while always bearing in mind the «sustainability of public finances».

Knowing the difficulties experienced by his country (2013 public debt: 78.4% of GDP) and aware of the fragilities of the European system facing a serious sovereign debt crisis, Ulrich Brandenburg points to the EU's mechanisms such as the «European Fund for Financial Stability (EFFS), European Stability Mechanism (ESM) and the Banking Union» to help it face an even greater imponderable – globalization.

In relation to Portugal, he highlights the country's desire to improve its commendable position in the Economic World Forum's Index, justly echoing

the praises made by German investors in Portugal – certainly not only in relation to information technologies or successful efforts in terms of budget consolidation – who agree that the balance must be maintained between the European Social State model and an increase in competitiveness on the international level.

Ulrich Brandenburg believes in democracy with respect for the cultivation of «joint values» which his Unified Germany, since 1989, and democratic Portugal, since 1974, have been fighting for so that «better conditions of life» might be created for all.

3.

The intrepid Mário Soares, who resisted Salazar's «organic democracy» in 1967, was well aware of the «the Government's fundamental argument [1967] against the opposition [...], communism or chaos», as he stated in an article entitled «Opposition and government in Portugal»⁵. He also recognized the respect owed to both the Communist resistance and the opposition as voiced by liberal republicans, Catholics belonging to *Acção Democrática* (Democratic Action), socialists from *Acção Socialista Portuguesa* (Portuguese Socialist Action) and the Freemasons. He was well aware of how the country was imbued with the feeling of «being against the Government», a feeling that was also manifested in such revolutionary actions as «the attack on the "Santa Maria" cruise ship» (1961) by Henrique Galvão or the attacks organized by LUAR, the *Liga de Unidade e Acção Revolucionária* (Revolutionary Unity and Action League), against the Figueira da Foz branch of the Bank of Portugal and the Headquarters of the 3rd Military Region in Évora (1967).

Out of this came the convictions he expressed in an article written for *Government and opposition: a quarterly of comparative politics* at the request of Professor Leonard Schapiro of the London School of Economics and Political Science; publication of the article, however, was suspended owing to the author's being imprisoned in December 1967. The article talks about the need for a change of condition – he considered it urgent that these para-party groups turn themselves into political parties linked to their respective European counterparts in order to obtain a legal existence and to institute a democratic regime in Portugal – since he saw the country swamped by crises: an economic-political crisis and a crisis of «adaptation to the modern world» centred as the country was on the single market of the mainland, the islands

⁵ Mário Soares, 1969. «Oposição e governo em Portugal» [Opposition and government in Portugal]. In *Escritos Políticos*, Lisboa, edição de autor, p. 84.

and the overseas provinces. He was angry, with just cause, at the policy of keeping wages in industry and agriculture low, and the consequent inequality and social immobility which led to the legal and clandestine emigration of his fellow-citizens who, fleeing from poverty, persecution and the colonial war, became part of the industrial armies that were so vital to the economic progress of the rest of Europe. He denounced the regime's decision in 1966 to spend «40% of public expenditure» on «unproductive defence costs» (Soares 1969: 94), mortgaging the national wealth and the future of the next generation with its incipient but growing public voice. He complied with the historical tradition of the opposition and defended «profound structural reform» and «indispensable self-determination for the Overseas territories» since he believed in the «democratic and parliamentary path» to lead Portugal «to integration in the world of today» (Soares 1969: 97).

In «Breve Testemunho» (A brief testimony), the current president of the Mário Soares Foundation offers us first-hand historical facts that are the result of his political and personal knowledge of two other historical figures who have so greatly marked the History of Europe in the 20th and 21st centuries: Willy Brandt and Helmut Schmidt. Soares considers that these distinguished German Social Democrats, «in the sense we give to democratic socialism», played a decisive role in consolidating the democratic and parliamentary regime in post April 1974 Portugal.

He asserts this in his own words, expansive, generous and Portuguese, emphasizing the value of Helmut Schmidt with whom he had the opportunity to deal both personally and politically, especially when Schmidt was Chancellor of West Germany between 1974 and 1984 and he (Soares) was Prime Minister of Portugal's First Constitutional Government. Besides pointing out Helmut Schmidt's personal characteristics (austerity and integrity), his proficient ability (rigour and competence) and his culture (Citizen of the World, Citizen of Europe and expert musician as well), Mário Soares also recalls the decisive role he played – along with Jimmy Carter, Harold Wilson, James Callaghan and Carlos Andrés Perez among other Presidents and Prime Ministers – in granting a huge loan to Portugal (1978) without which the country's serious financial situation could not have been successfully overcome. He further reminds us of West Germany's support for the democratization process in Portugal, the fragility of which increased in direct relation to the shortages experienced by the Portuguese people in an unfavourable economic-social cycle that was made worse by decolonization and the dismantling of the Portuguese empire. He leads us to salute Helmut Schmidt with him and with all the naturalness owed to one of the leading

builders of the European Union and one of the key supporters, still living, of Portugal's integration in the European Economic Community.

Mário Soares then evokes and recognizes the import of the first meeting he, at the time spokesman for the incipient and clandestine *Acção Socialista Portuguesa*, had with the prominent democratic socialist and leader of the SPD, Willy Brandt, a meeting that took place almost fifty years ago during the International Socialist Congress in Eastbourne (1969). This meeting happened in such a way that he personally felt how valuable was the encouragement offered by Brandt for the founding of the Socialist Party which opposed the political regime in Portugal and the political strategy followed by the Portuguese Communist Party to overthrow the current dictatorship. He praises Brandt's determined and judicious vision whereby he attempted not only to bring down the peninsular dictatorships in the West of Europe but also to construct breaches in the East with the purpose of defending Human Rights. Soares describes how Chancellor Brandt stuck to his word and showed his solidarity when the SPD offered the support needed to hold the inaugural congress of the Portuguese Socialist Party in April 1973 in Bad Münstereifel so that the «democratic transition» would be better prepared in Portugal and also in the other two countries in Mediterranean Europe still living under dictatorial regimes – Greece and Spain.

Mário Soares's memories, also historic, lead us to follow the commitment and solidarity shown by European Social Democracy when, on 2 August 1975 in Stockholm, following the organization by Willy Brandt and seconded by Olof Palme, Bruno Kreisky, Harold Wilson and François Mitterrand among others, it was decided to provide help to the fragile and shaky Portuguese democracy. Brandt, the European citizen, German patriot, supporter of Portugal's integration within Europe, President of the Socialist International (1976) – of which Mário Soares was vice-president – generous idealist, supporter of those in exile or persecuted in their own countries, to whom the Nobel Peace Prize and the Fall of the Berlin Wall could be but offered, is praised as the architect responsible for strengthening the dialogue between the rich nations of the North and the poor nations of the South.

History did justice to Mário Soares: on 2 May 1974 he was the very last political personality to be received by the West German Chancellor Willy Brandt, who kindly consented to provide urgent «moral and material» aid to Portugal.

An equally historic testimony left by Brandt gives proof of the reception granted a few weeks prior to April 1974 to «our friend Mário Soares», then in exile, by one who had become aware of the possibility of a coup d'état in Portugal.⁶

⁶ AAVV, 1976. *Liberdade para Portugal*. Lisboa, Bertrand, pp. 27-28.

For his part, Mário Soares was in the German city of Bonn, where he had been since the previous day, when he received news via the SPD of the 25 April 1974 uprising.

In this same work, Mário Soares also stresses the importance for not only the Portuguese people but also Europe of opening up Portugal «to modernity and to progress». (AAVV 1976: 11) At the same time as building the democratic state and putting an end to the colonial war, he knew that Portugal was under observation – in 1976 it found itself at the centre of «competitions and rivalries that have nothing to do with us» (AAVV 1976: 12) – since it was viewed as being the «revolutionary laboratory of Europe» (AAVV 1976: 11) which was also, in part, a supporter of the «vaccine theory». (AAVV 1976: 20) Without ever losing track of the economic reality in a counter-cycle – the fall in income from tourism, from emigrants and from the Overseas territories all leading to a worsening of the trade deficit, low productivity, rising unemployment and increased public expenditure – Mário Soares and the Socialist Party persisted in their fight against poverty and underdevelopment and in the economic reconstruction of the country, undertaking to «encourage public and private sector production, rationalize distribution mechanisms, mobilize and get the country back to work». (AAVV 1976: 23)

In 1976 Brandt says that Mário Soares's laudable determination can never be forgotten by European democracies and recalls two of Soares's most decisive political feats which occurred at the time of his visit to Portugal as leader of the SPD in September 1974:

Resolution of the colonial question. This was extremely important for West Germany as defender of anti-racist and anti-colonial traditions since, from then on, it could count on an ally of greater weight in international organizations as it had given «western democracies their authenticity back [...] thereby giving them a new impetus». (AAVV 1976: 29)

Overcoming of the «internal political situation [...] difficult» in the light of the principles of democratic socialism whose solidarity before and after 1974 the Socialist International had helped to consolidate. (AAVV 1976: 32)

And he goes on to remind us that, with the creation of the Committee for Friendship and Solidarity with Democracy and Socialism in Portugal, constituted under his patronage in London on 5 September 1975, Portugal in the throes of modernization, to which the Socialist Party led by Mário Soares had greatly contributed, could count on the following measures, among others, adopted by the Committee:

1 – Approximation to and practical collaboration with the Portuguese Socialist Party led by Mário Soares;

2 – Visits and contacts with many high-ranking individuals with political and military responsibilities;

3 – To exert influence with European governments and international political forces in an effort to dissuade them from entertaining mistaken ideas about Portugal, convincing them to adopt constructive attitudes in relation to the country;

4 – Support from European and international collaborators for the forces behind the Portuguese democratic trade union movement;

5 – Recommendation of measures that could help Portugal to solve its difficult economic problems. [...] (AAVV 1976: 33)

And if that were not sufficient, Brandt was unequivocal when he stated: «The Portuguese people as a respected member of the family of free and democratic peoples of Europe can count on us». (AAVV 1976: 35)

4.

«Um alemão em Lisboa: Hein Semke (1899-1995)» (A german in Lisbon: Hein Semke (1899-1995)) is the title of the essay about the creative German artist who worked in Portugal for over sixty years without interruption. As Lima de Carvalho wrote in 1978 in the catalogue to the exhibition *A Vida nas Formas* (Life in Forms) held at the Estoril Casino Art Gallery in which works created by Hein Semke after 1934 were on show, he believed the time had certainly come for an «in-depth critical analysis of Semke's work and the Portuguese-German interpenetration that is evident in it».⁷

Hein Semke, a German artist born in Hamburg in 1899, never stopped being himself even though he lived and created both plastic works of art and literary works in Portugal almost without interruption between 1932 and 1995, as Teresa Balté and Paulo Henriques illustrate.

Teresa Balté, Semke's wife, a university professor and also an artist, poet and writer, and Paulo Henriques, a museologist with a Masters degree in the plastic arts, present us not only with the man and the sculptor, but also with the writer, watercolourist and ceramist who is represented in various collections such as those of the Centre of Modern Art (CAM) of the Calouste Gulbenkian Foundation – in whose gardens can be found a sculpture by Semke entitled *A dor* (Pain) (Semke 2009: 38) – the Mário Soares

⁷ Teresa Balté, Lisboa, 2009. *Hein Semke: A Coragem de ser rosto*, Lisboa INCM 261.

Foundation, the Chiado Museum, the José Malhoa Museum, the Museum of Évora, the National Azulejo Museum, the João Soares House Museum – *Cristo dos pescadores* (Christ of the fishermen) 1962 (Semke 2009: 225) – and the Senate House of the University of Lisbon – *Portugal de além-mar* (Portugal Over the seas) 1957 (Semke 2009: 202). His mastery can also be enjoyed in public spaces such as his 1957 *Mural* in Figueira da Foz (Semke 2009: 183), and in private spaces such as the Baleeira–Sagres Hotel, *Mural* (1962). (Semke 2009: 153) It is possible to study the collection of works he left and bequeathed to us as Teresa Balté has drawn up a complete definitive inventory, complementing partial and earlier inventories by Manuela Oliveira Martins and Pedro Aboim Borges (ceramics), Paulo Henriques (sculpture) and Ana Isabel Ribeiro and Catarina Rosendo (artist's notebooks).

The Lutheran upbringing highlighted by Paulo Henriques, the hard life he experienced both after losing his mother and as a volunteer in the special forces (Semke 2009: 286) during the Great War (when he was mobilized for Russia, Ukraine, France and Flanders) together with the fact that he spent six years in prison for his active political engagement as a young anarcho-sindicalist were all reasons that brought him to Lisbon after he was released in 1928 under an amnesty decreed by Field Marshal Paul von Hindenburg (Semke 2009: 12). On arrival, he found work in 1929 in Magalhães e Filho Lda., a factory owned by Richard Reinhardt in Chelas, Lisbon (Semke 2009: 15). Disgusted with the growing National Socialism in his home country, he returned to Portugal definitively in 1932 to work as an artist but not before he had first attended art academies such as those of Hamburg and Stuttgart where he studied sculpture and ceramics.

His «love: of the light, the landscape, the city of Lisbon, the Portuguese way of being» would compensate for the «undervaluing and instrumentalization of culture by the political institution» that was felt in provincial Portugal and which was devoid of the frontality of the 1950s. This was a period during which his life was hard although he was able to triumph in 1957 Paris as Vieira da Silva had assured him he would. (Semke 2009: 185) Recorded in his diary, these impressions reflect some of Semke's essential tranquillity, emphasized by Teresa Balté, together with the indignation he also expressed about the way in which Portugal attacked «its true great figures» like Pessoa, Camilo, Mário Eloy, Raúl Leal, Soares dos Reis or Antero de Quental during their lifetime.

Although he saluted April 1974 in *Apocalypse à portuguesa* (Apocalypse portuguese-style) for promising «all Portuguese people, without distinction of class, freedom (political, social and economic) in self-determination and democracy» (Semke 2009: 258), this did not stop him from announcing that

in order to understand «the true and real meaning of the 25th of April 1974» what had to be accepted was «to depart from the *first* basis, the needs of all the people, heading towards a democracy where freedom and social justice would reign». (Semke 2009: 258)

His art avoided masks that covered up faces with amiability, but that might be «a prayer for the understanding of the things that we have not yet managed to understand so far. The artist is in a certain way a magician [...]» (Semke 2009: 265) as he confessed to Margarida Botelho in 1978. From his first participation in an exhibition (a collective show alongside Almada Negreiros, Sarah Afonso, Carlos Botelho, Abel Manta, Jorge Barradas, Diogo Macedo and Altberg), his sculpture stood out for its «primitive innocence», «pure sincerity of intentions» and «strong communicative power», according to Manuel Mendes quoted by Paulo Henriques, weapons with which he shocked contemporary «masters» because he aligned himself with the Portuguese avant-garde independents and modernists like Amadeo and Santa-Rita (1936). Curiosity, pursued and cultivated in day-to-day life, marked the psychological and psychic scrutiny of the humanity sensed in the Other that he took pleasure in depicting as both an artist and Man of God – he was on a quest for the expression of spirituality he admired, for example, in the «saint sculptors of Coimbra», as he told Gaspar Simões in 1955 (Semke 2009: 177). He was a man of religion, sculpting *Camaradagem na derrota* (Comradeship in defeat) and *A dor* (Pain) for the German Evangelical Church (1934) and interpreting Portuguese history in the Portuguese World Exhibition (1940) with sculptures such as *O drama colonial* (The colonial drama), *Santo António* (Saint Antony) and *S. Francisco Xavier* (Saint Francis Xavier), and world history with glazed ceramics such as *Quo Vadis? Victor* (1942) about the disaster of the Second World War. He did not, however, depart from his unique expressionist vein which would culminate in his «first» «individual» show of sculpture and ceramics (1947) and the publication of an article about Ernst Barlach – an important figure in German and world sculpture – but started a decade of privation and theoretical positioning in the face of neorealism, surrealism and abstraction, currently in force in Portugal, in the light of the proposals he advanced as a modern ceramist in *Renovação cerâmica* (Ceramic renovation) (1950).

Silicosis, detected in 1963, forced him to devote himself to woodcuts, monotypes, watercolours and painting on wood as well as to producing his own books (1958-83) and literary works (1950-1975) (poems, aphorisms, novellas, a diary, a fantastic narrative, a political manifesto). However, this did not stop him from creating a bas-relief *O eterno reverso* (The eternal

reverse) about the «structural duality of the human being» as Paulo Henriques interprets in the artist's perennial work. He was honoured in 1978 with the Order of Merit by the President of the Federal Republic of Germany, Walter Scheel (Semke 2009: 261), and in 1990 he was similarly honoured with the Order of the Infante D. Henrique by the President of the Portuguese Republic, Mário Soares.

5.

Awareness is peculiar to man's nature.

So is being alert as to how ideal representations may materialize at a particular point and place in our lifetime.

Any traveller will look beyond the horizon and seek undiscovered ground there.

Such a thing happened to Baron Felix Lichnowsky, who travelled around Portugal between 24 June and 5 August 1842, during which time he attended the Court's opening ceremonies in July when the Queen Dona Maria II proclaimed the *Carta Constitucional da Monarquia* (the Constitutional Charter of the Monarchy) as «the nation's fundamental law».⁸ Of note is the fact that the year 1842 was precisely when Prussia would begin diplomatic relations with the Kingdom of Portugal.⁹

Reading his work published one year later (1843), we realize how Northern Europe saw Portugal and its backwardness at the time, with a view to providing the necessary support for it to keep up with Europe's progress intended to cover the majority of the population, be they the bourgeoisie in business and trade, be they landowning aristocrats, be they industrial entrepreneurs.

A traveller and diplomat, Baron Lichnowsky gives his views on habits, facts and the commercial and diplomatic relations between Portugal and Great Britain as was pointed out in «Alemanha por Portugal. Aspectos: Nexos e conexos – (XVIII, XIX) XX, XXI»,¹⁰

⁸ Felix Lichnowsky, 1990. *Portugal recordações do ano 1842*. [Portugal – the year 1842 revisited]. Lisboa, Alfa, p. 84.

⁹ E. Strasen, Alfredo Gândara, 1944. *Oito Séculos de história luso-alemã*, [Eight years of german portuguese history]. Berlin, Instituto Ibero-Americano, p. 362.

¹⁰ AAVV, 2013. «Alemanha por Portugal. Aspectos: Nexos e conexos – (XVIII, XIX, XX, XXI). In *Alemanha:Portugal – Aspectos em revista*. [Germany:Portugal – A review of aspects]. V. N. Famalicão, Húmus, pp. 88-91.

Felix Lichnowsky lets us into how far the Vienna Congress kept watch over the Iberian Peninsula and its respective liberal movements, given the fact that way into the second half of the 19th century Portugal stood out among the rest in the words of different sorts of travellers: «the upper-class aristocracy are poor in distinction and leadership, the lower class are rich in character and initiative».¹¹ True to its mission overseas, «particularly in braving Africa and spreading Portuguese culture there», Portugal attracted Europe's attention to its still to be explored and exploited territories beyond the seas.

In the context of Germany and Portugal's mutual influence, particular heed must be paid to King Ferdinand II of Saxe-Coburg-Gotha, who left a lasting imprint of his creativity and genius on the walls and in the grounds of his dream turned reality, the *Palácio (Nacional) da Pena*, or Pena National Palace, a landmark we have already referred to:

Ein breiter Weg, teils gemauert, teils in den Fels gesprengt, führt in vielen Krümmungen über ein Zugbrücke zum äußeren Schloßtor, über dem die königlichen Wappen von Portugal und Sachsen in erhabener Arbeit so fest angebracht sind, daß wohl allen Stürmen auf diese luftigen Höhe widerstehen und durch Jahrhunderte vereint auf Land und Meer herabschauen werden. (Lichnowsky 1843: 276)

(A broad path, partly stone walled, partly torn from the rocks lining it, leads us from bend to bend and over a drawbridge to the palace doors over which hang the royal coats of arms of Portugal and Saxony, fastened so firmly together to the palace walls that no mighty storm on these lofty heights will succeed in tearing them off or sweeping them away and they shall keep watch together century after century over land and sea.)¹²

In «Contributos germânicos para a obra de Pena em Sintra» (German contributions to Pena palace in Sintra), José Manuel Martins Carneiro, former Director of Pena Palace for almost three decades, guides us into Ferdinand II's personal project to reconstruct, restore and enlarge (hence «the new palace») the ancient Hieronymite monastery of Our Lady of Pena which had been in ruins since 1755 and empty of people and purpose after religious orders were extinguished.

¹¹ AAVV, 2014. *Arte & Discursos*. Lisboa, FCSH/NOVA, p. 117.

¹² AAVV, 2013. «Alemanha por Portugal. Aspectos: Nexos e conexos – (XVIII, XIX, XX, XXI). In *Alemanha:Portugal – Aspectos em revista*. [Germany:Portugal – A review of aspects]. V. N. Famalicão, Húmus, p. 90.

He leads us from the very first time Ferdinand II set eyes on it in 1836 to the year it was acquired (1838), soon followed by the King's coming into ownership of «the medieval ruins of the *Castelo dos Mouros* (the Moorish Castle) and other surrounding land and buildings» (1839), the latter being rebuilt primarily between 1841 and 1846.

And eventually we come to the conclusion of the work, the Palace, as it stands today, which clearly influenced the architect A. V. Mazyrine, who designed the Morosov Palace for Arsenii Morosov, heir to the fabulous fortune of a family of Russian industrialists, who was travelling with the architect through Portugal and Spain in 1897.

At first sight, the King tried to enact a romantic landscape by having trees planted on the barren Sintra hills in the style of English landscape artists. Taking advantage of the «ha ha!» or «*saut du loup*» that existed in Le Nôtre's gardens, he made sure he could enjoy to the utmost the flat sea view far below.

He summoned to his side General Baron Wilhelm Ludwig von Eschwege, reputed for his expertise in mining engineering and land stability. Named «Intendente das Minas e Metais do Reino de Portugal» (Superintendent of Mining and Metal Extraction in the Kingdom of Portugal) for the second time in 1835, Eschwege was well aware of Portuguese society in the first half of the 19th century and highly qualified to materialize a masterpiece of engineering and a wholly novel work of art worthy only of kings – indeed the project contemplated the equilibrium between the palace, the park (both garden and farm) and the Moorish castle.

Ferdinand II had the Baron travel to England, France, Italy and Prussia, visiting palaces in Glienicke (southwest Berlin), Charlottenhof and Babelsberg (Berlin Potsdam), the Magreb (Algeria), Spain (Cordoba and Seville), so that he could become familiar with state-of-the-art volumetric analysis, as well as open spaces and possibly water play design, which should be in harmony with tradition and nature, i.e. one's individual but also one's universal soul, as was proper to the romantic view of the world.

Martins Carneiro remarks how Nicolau Pires, assisting in the topographical survey of the grounds and in the building's architectural planning and design, and João Henriques, Master Mason, responsible for the construction site collaborated in managing the works, particularly when the Baron was away (1847).

He then goes on to describe in detail Pena Palace's main architectural lines: first, its neo-gothic style reproducing that of Babelsberg Palace as had been the Prince's intention from the start; then, Pena's Turret, inspired in Babelsberg's Main Tower, or the window changed into a balcony to enjoy

the sea view below next to the figure of the Triton in which we can recognize Babelsberg's «bow windows».

Martins Carneiro also describes the influence of Castle Stolzenfels (on the left bank of the Rhine) on the front and back façades of Pena Palace, although «softened» by Pena's Arab and Indian style minarets, chimney toppers, tiled cupolas and layered terraces, as well as on its Clock Tower and on its parapet walk, resulting in a «magnificent belvedere».

He refers to the chronological sequence to do with building doors and porticos and laying down roads, paths and walks to the palace and its outer buildings, indicating the year 1848 as the moment when both the «New Garden» and the «English Garden» started being planted – the grounds were cleared beginning in 1846 and the water tanks and lakes were built between 1844 and 1848. He adds that construction work on the «New Palace» took place between 1849 and 1854 and that roads leading to it were paved between 1848 and 1854.

Inspired by Peggy Guggenheim's vivid recollections of a visit to the Palace dating back to 1941, where she adds a surrealistic touch by having Hamlet's ghost haunt the grounds at will, Martins Carneiro, distinguished former curator at Pena Palace, praises Ferdinand II's fine sensibility in preserving «the spirit of the place» and his brilliant craftsmanship in mingling «19th century Romanticism with traditional Portuguese cultural and artistic values».

6.

In reality, the idea is to promote collective effort and «energy» into enhancing each country's best assets to help it stand out among the rest and benefit from that as much as possible.¹³

Friedrich List (1789–1846) in *Das nationale system der politischen ökonomie* (1841), (*Sistema nacional da economia política*)¹⁴, underlines British shrewdness in asphyxiating Portuguese industry through the Methuen Treaty both countries had signed (1703). He defends free trade and free competition when applied, invoking the models set forth by other more ambitious countries like Germany, the Netherlands and North America who he advises Portugal to join with (as early as 1841) to ensure peace and equilibrium in liberal Europe and counterbalance Britain's overwhelming supremacy at the time.

¹³ Eugen Wondler (org.), 2008. *Friedrich List – Das nationale system der politischen ökonomie* (National system of political economy), Baden-Baden, Nomos Verlagsgesellschaft, p. 392.

¹⁴ Friedrich List, 2006. *Sistema nacional da economia política*. Lisboa, Fundação Caloust Gulbenkian.

Eduardo Sousa Ferreira, Doctor in Economics and Emeritus Professor at ISEG, Lisbon University, writes «A dimensão internacional de Friedrich List e a sua recepção em Portugal» (The international dimension of Friedrich List and his reception in Portugal), an essay on the German economist Friedrich List, a man with a European perspective who was responsible early in the 19th century for the concept of «productive forces» as a source of lasting national resources and wealth.

Co-authoring the translation of List's work published in 2006 by the Calouste Gulbenkian Foundation, Eduardo Sousa Ferreira stresses in the Preface List's unconditional support for the then ongoing development in German heavy industry and in the German railway system, facilitating the German Customs Union (*Zollverein* 1834) and vice-versa. This lay at the heart of the foundation of the Second German Empire proclaimed in 1871 under Chancellor Otto von Bismarck's strong-minded direction and ending in Emperor Wilhelm I's coronation, who was later succeeded by Wilhelm II, the last German Emperor.

Sousa Ferreira recalls that List's name and theory were first introduced in Portugal by the hand of the German tradesman C. Schuster, active in business in Lisbon, who wrote to List in 1844 suggesting «Portugal and its colonies» deserved attention in view of a common strategy to improve means of transportation and increase trade relations between the kingdoms of Iberia, Prussia and others integrating the *Zollverein*.

Sousa Ferreira reports List's work was first known in Portugal in 1857 via a French translation and emphasizes José Frederico Laranjo's contribution. The latter began studying List's theory on economic politics at Coimbra University at the end of the 19th century, also dwelling on other contemporary Portuguese authors like Francisco Solano Constâncio (1777-1846) and José Acúrsio das Neves (1766-1834), both of whom upheld Portugal's industrialization as the only viable road to progress – so much so that they deserved List's applause and recognition and Solano Constâncio is even thought by some to have himself influenced the German economist.

In Sousa Ferreira's words, Marnoco e Souza is supposed to have been the first to study List's «Historical School and Economic Politics Proposals», even though it was A. Oliveira Marreca (1805-1849), a republican sympathizer working for the king, who actually argued for Portuguese against English production in «34 essays published between 1848 and 1849 about «industrial interests» in the periodical *A Revolução de Setembro*».

Oliveira Marreca was in favour of German-inspired protectionism and against the Methuen Treaty (1703), a condition List himself denounced in

Chapter V of his book since it was very damaging to the economy of a country the size of Portugal unable to face up to the industrial and commercial avalanche coming from England.

The Oporto textile businessman A. Pereira Magalhães, another sympathizer of German opposition and initiative, who agreed with resisting English influence and channelling customs duties into supporting national industry, on the lines of List's thought, rebelled against England's aggressive industrial and commercial politics too.

Sousa Ferreira also singles out F. A. Corrêa and A. Lino Neto, both teaching at the former ISCEF, for their support of German economic politics grounded on List's thought, which in Sousa Ferreira's opinion was later to be instantiated through German Imperialism, recalling that Oliveira Salazar quoted List's *Sistema de economia nacional* in his own book *Pequena história das doutrinas económicas* (A Short History of Economic Doctrines) (1945).

In conclusion, he regards protectionism, a doctrine once strategically proclaimed by the German economist List, to be still clearly operative today.

7.

Striving to promote any particular country's best proto-capacities and avoiding what contemporary traits or customs might go against lies beneath the urge to strength its national consciousness in a European context too.

Young Eça de Queiroz signalled in *As Farpas* (Barbs) how limited contemporary Lisbon society was in the 1870s: its paradigmatic feminine and bourgeois population evidenced how far Portugal lagged behind other modern European countries.¹⁵ Young Antero de Quental (1842-1891), on the other hand, with no less an acute sense of reality, criticizes in «Carta ao Ex^o Sr. António José d'Avila – Marquez d'Avila, Presidente do Conselho de Ministros» (Letter to his Excellency António José d'Avila – Marquis of Avila, President of the Council of Ministers (n.p., n.d.),¹⁶ – the Marquis's banning of his «Conferências Democráticas» (Democratic Conferences) (1871) where Eça de Queiroz and Ramalho Ortigão, to name but two, also collaborated. In Quental's words, José d'Avila's ban constituted «an action against freedom, against freedom of thought and against freedom of reunion». (Quental n.d.: 4)

Antero de Quental, aiming at justice and freedom in human society (Quental n.d.: 4), recommended José d'Avila had best follow the example of

¹⁵ Eça de Queiroz, 2004. *As Farpas*, Cascais, Principia, pp. 413, 415, 417.

¹⁶ Housed for consultation in the Biblioteca Museu República e Resistência.

liberal Englishmen in the 19th century, in his view a good example for any modern politician aware of the 19th century's «spirit» and «ideas»: «Politics are the instrument of social justice. [...] telling truth to speak out! Telling consciousness to awake! Telling souls to break free! And above all telling morals to cleanse themselves!». (Quental n.d.: 5)

Cultivating «quiet controversy», Antero de Quental explains that what started the «Conferências Democráticas» was «sentiment», «loyalty» and «intelligence» on the part of a varied group of sympathizers of conservative ideas – «magistrates, landowners, army officers, deputies, public service officials, capitalists» – in an effort to fight against «political and cultural decadence» arising from undeniable «corruption in society». (Quental n.d.: 7)

In a letter dated 1885, Antero de Quental admits to Carolina Michäelis de Vasconcelos he had never intended to «be a poet», even if behaving like one at times when he was younger,¹⁷ despite having read «Homer and the Nibelungenlied in French; Goethe and Heine, Dante and Shakespeare, Byron and Spanish *romanceros* in the original». (Quental 1921: 325)

He felt the contents of such literary works that had helped shape his own «moral evolution» had more in common with his personal interests and his search for «new symbols and new ideals» (Quental 1921: 327) than Hegel's formal philosophy (Quental 1921: 326), even though he acknowledged the latter's fundamental impact on modern society: «moral rebirth» could only ensue from «philosophy and ideas» (Quental 1921: 327) in some form of «stable society», as he admits in a letter to his Italian translator Tomazzo Canizzarro dated 16 February 1888. (Quental 1921: 310)

That was the political regime Antero de Quental argued for: a society seen as a living organism whose economic progress would best be «scientifically» understood the more contribution there was from History and Psychology as put forward in *História da civilização ibérica* (History of iberian civilization) by Oliveira Martins, an author Antero de Quental compares to the «Kathedersocialisten» in Germany as he remarks to his translator Canizzarro. (Quental 1921: 300)

In a letter dated 14 May 1887 addressed to W. Storck, who translated his sonnets into German, Antero de Quental calls himself «a disciple of philosophical and poetical Germany» (Quental 1921: 2), admitting to «being a convicted Germanist» after having read Goethe in French («Faust»), Rémusat on modern German philosophy (Quental 1921: 3), Hegel, and later Kant and Leibniz, two «milestones in German philosophy» (Quental 1921: 11), and even Marx and

¹⁷ Antero de Quental, 1921. *Cartas de Antero de Quental*, Coimbra, Imprensa da Universidade, p. 324.

Engels, when he argued for an «Iberian Union in the form of a federal republic» (Quental 1921: 6). He also set up workers» groups and introduced the International Workers» Association into Portugal, all of which won him «the reputation of a little Lassalle for some seven or eight years». (Quental 1921: 3-4)

Antero de Quental goes as far as assuming to be himself living proof of Germanism in Europe while claiming to understand the «modern spirit» of the time. (Quental 1921: 12-13)

He sees himself as a follower of the idea that the spirit rules over nature, an entity he defines as «the spirit's flawed and dark representation». For him the supreme law of the universe is the spirit's essence: goodness, a tendency clear to all in Europe especially in Germany. (Quental 1921: 11-12)

Paulo Ferreira de Castro, a musicologist, professor and researcher at CESEM, FCSH/NOVA, confirms the influence of Germanism in «Visto de Portugal: Verdi; Wagner e o teatro das nações» (Viewed from Portugal: Verdi, Wagner and the theatre of nations).

He highlights how Eça de Queiroz criticizes «Portugal's cultural policy in very harsh terms» in *As Farpas*, qualifying «the opera as a brothel» and accusing the São Carlos Theatre of being responsible for moral decadence arising from a distorted view of Portuguese culture in the 19th century that he took to be especially damaging for young people's education, in virtue of an exaggerated preference for the work of Italian composers vis à vis «more heroic and pristine» music.

And he then goes on to say how Eça de Queiroz bases his opinion on «a redeeming vision of (good) German music», as composed by Wagner, Meyerbeer, Gluck, Mozart or Beethoven and portraying its creator as thinkers whose ideas sang a vast «Ideal».

In Ramalho Ortigão's opinion, whereas Italian music compositions were rich in sentimentalism, German opera stood out as «a true agent of progress and history's unfolding in time».

Paulo Ferreira de Castro shows that in 1866 young Antero de Quental wrote a critical review entitled «O futuro da música» (The future of music), in which he pointed out how music needed «to represent the modern age's dark contradictory face one of a fundamentally romantic expression of a gloomy lyricism and a painful phantasy».

As Antero de Quental reports in an undated letter to Teófilo Braga in the last quarter of the 19th century, reforming intellectuals known as outstanding supporters of the «Conferências do Casino», as was the case with the «Geração de 70», insisted that «socialism is not subversive superficial agitation but rather natural historical evolution, just like the state's mission

is not to fight against these spontaneous outbursts of self-restoring society». (Quental 1921: 286)

History itself dictated that Italian music lacked German substance. Yet another major influence in shaping the education of the Portuguese urban bourgeoisie as far as music and culture were concerned was the overwhelming dominance of French culture in Portuguese society at the turn of the century. In a letter dated 29 May 1888 addressed to Canizzarro, twenty-two years after he had written «The future of music», Antero de Quental would indeed confirm that «Portugal was practically France's literary protectorate». (Quental 1921: 311)

In fact, Antero de Quental sympathized with the idea that Hegel's naturalism and French radical humanitarianism would go hand in hand¹⁸. (Quental 1921: 9)

Paulo Ferreira de Castro ends his interesting brief survey by singling out the symphonic poem *Antero de Quental* (1907-08) by Luís de Freitas Branco (1890-1955) in his work: «an outstanding almost unparalleled contribution to Portuguese orchestral music clearly evidencing Wagner's ascendancy».

8.

Facts alone are but mere arguments, points out Fernando Ribeiro in «Portugal-Alemanha: Pessoa?» (Portugal-Germany: Pessoa?) when he quotes and underlines Fernando Pessoa's «practical vision of the world»; still, they make up «a complex living organism» gaining an intelligent form while being translated into a language by means of which they offer truth as a pertinent answer to the present sociological situation.

Fernando Pessoa's practical sense is then revisited. He wants to make Portugal as well as its forthcoming and «(the) most civilized people of Europe» a space to develop a «german culture by the Portuguese way» (1919); not forgetting that «organizers should themselves be organized» so that Portugal's imperial fate would be (organically) respected by an elite whose mission was to accomplish it clearly, be that under the guise of a monarchy or a republican state.

Emphasizing Pessoa's praise of Portugal's past, present and future in the light of its condition as «Nation-for-the-Discoveries», «Nation-for-the-Empire-of-Culture» and «Nation-for-the-Iberian-Civilization» (13) in what regards its past history, we cannot help but trace our steps back to that drive for discovery that lies at the heart of the Portuguese cultural matrix: «*ideia de descoberta*».

¹⁸ Cf. Antero de Quental's letter to W. Storck dated 14 May 1887.

The urge for discovery was both a powerful contribution to modernity and clear evidence of how highly organized and scientifically developed the Portuguese themselves were at the time; we can therefore understand to what extent Pessoa admired German method of «organizing» and discipline shown in his time and age by the German people which made them a model to Portugal.

Bismarck had achieved Liberty through Unity and had transmuted «social discipline into a government system as well as a system of study» – no wonder Pessoa recommended Portugal should attain the degree of civilizational consciousness Germany had itself achieved, suggesting they should unite in mind and soul .

Reading Fernando Ribeiro we realize Fernando Pessoa's admiration for the German model is coherent with his bitter criticism of widespread «bourgeois» ineptness («bourgeoisism») so abundant during the First Republic, an evil that , according to the sociologist poet, could be overcome if «active intellectual forces» were to work closely together towards a commercially and industrially well organized civil society.

In the poet's (and «sociologist's») opinion those forces would, under the guidance of a highly organized state, enable individuals to carry on with their lives more contentedly and in full consciousness of an «anti-Christian, anti-democratic, anti-Catholic, anti-monarchic» social ideal.

We are nevertheless led by Pessoa's far reaching point of view; the cult of the Portuguese language and culture. In this respect, he scrutinizes in southern Europe a miscigenation of Mediterranean and Atlantic values surviving in the Iberian Peninsula where Arabian tradition was welcomed too. The Portuguese Cultural Empire as glimpsed by Pessoa, perhaps to materialize in his sought-after Iberian Confederation – and its correspondent civilizational group pattern -, would lay the foundations for what he proclaimed to be a new kind of aristocracy, an elite built on culture and character, the herald of existing and emerging cultures and «virtualities» in Central and South America and in Northern Africa.

We thus gain a better insight into Pessoa's focus: strengthening Portugal's origins and its respective Mediterranean culture, yet not evading innovative still disorganized moral and patriotic ideas at the threshold of novel and «-originalizing» literature and philosophy, as vividly expressed by A. de Campos in the Portuguese language:

«[...]»

SHIT!

Europe thirsts for creativeness, Europe hungers for the Future!»

9.

The Portuguese language: Mozambique's preferential official language, even though the country is a member of the Commonwealth.

In Ambassador José Cutileiro's opinion, President Machel's straightforward remark may shed some light on this choice: «You Portuguese called us niggers, but these people (Russians, Swedes, Americans, French) take us for apes and the like».¹⁹

During his appointment to Maputo, Ambassador Cutileiro also commented on the rising influence of Portuguese industry in that country as opposed to during the time of Salazar's regime.

The Portuguese language: «Portugal's new breath of life». Ambassador Cutileiro upholds its major role in consolidating Germany's respect for Portugal, as he specifies «from my own experience, working in European intergovernmental organizations, the Germans are to this day the most respectful of smaller countries». (Cutileiro 2009: 54)

Conscious of its economic rather than a political power, Germany is aware of its political weight in Brussels and in European institutions as a whole, where smaller countries have nonetheless a role to play as parts of «the greater fabric» of the European Union. (Cutileiro 2009: 51-53)

The European Union will survive longer the better it manages to avoid any protectionist bent in or outside its borders (Cutileiro 2009: 52) or else «[...] the free world, the Atlantic Alliance [...] United Europe» will be at stake as the diplomat goes on to say (Cutileiro 2009: 50), bearing in mind the «Millennium Declaration» adopted in 2000 by the United Nations General Assembly.

In this way he draws our attention to how clear Goal 8 is as to the creation of «a global partnership for development» for the 21st century in the context of Target 12, i.e. «to continue to develop a multilateral open, rule-based, predictable, non-discriminatory trading and financial system» and Target 13, i.e. «to address the special needs of the least developed countries». (*apud* Cutileiro 2009: 64-65)

Mindful of Ambassador Cutileiro's advice as he explicitly reflects on this subject, Portugal should only need to:

1. «be scrupulously honest in international relations»; (Cutileiro 2009: 235)
2. take the best advantage of its condition as a founding member of NATO and its condition as a European Union member; (Cutileiro 2009: 234-235)

¹⁹ José Cutileiro, Ricardo Alexandre, 2009, *Visão global – conversas para entender o mundo* [Global view – conversations to understand the world], Lisboa, Prime Books, p. 158.

3. continue managing structural funds more proficiently;
4. thrive on the respect earned by Portuguese citizens working in international institutions;
5. never let go of its mission North or South of either coast of the Atlantic Ocean (Cutileiro 2009: 236-239) and bond with non-Portuguese Portuguese-speaking communities all over the world (i.e. countries in the «Comunidade de Países de Língua Oficial Portuguesa» (CPLP), or Community of Portuguese-Speaking Countries). (Cutileiro 2009: 236-239)

10.

On Portugal.

– Portugal was seeking to choose the «European option» by the hand of the First Constitutional Government led by Mário Soares, whose Foreign Affairs Minister, José Medeiros Ferreira, started negotiating early in March 1977 for Portugal to join the European Union, a process later concluded in January 1986;

– Portugal was seeking to improve on its history paradigm full of «past international commercial ventures characterized by exogenous cycles of dealing in spices, mining, the slave trade» and its somewhat illegal trading with warring powers in international conflicts. It knew how to take economic advantage of, in wars such as the Anglo-Boer War, the Spanish Civil War, the First and Second World Wars, as described in Medeiros Ferreira, *Não há mapa cor-de rosa. A história (mal)dita da integração europeia*, (There is no pink map. The (supposed) history of european integration)²⁰

– Portugal was seeking to establish a republican regime always relying on external financial help (Medeiros Ferreira 2014: 112-113), which Medeiros Ferreira himself managed to get in January 1977 from a consortium of countries led by the USA: the German Federal Republic, France, Japan, Italy, Belgium, the Netherlands, Sweden, Switzerland, Denmark, Norway, Austria, Ireland and Venezuela. (Medeiros Ferreira 2014: 114)

– Portugal was also seeking to attain «progress and modernity» at a historic point in time, during which the Economic European Community (EEC) already lived in great prosperity – the Berlin Wall had not come down yet – and it was desirable that Portugal would be a part of the process, though sadly it lacked zest for «strategic design» in anticipating future predicaments (Medeiros Ferreira 2014: 112).

²⁰ José Medeiros Ferreira, 2014. *Não há mapa cor-de rosa. A história (mal)dita da integração europeia*, (There is no pink map. The (supposed) history of european integration) Lisboa, Edições 70, p. 105.

Medeiros Ferreira shows how Portugal let itself be caught up in a mesh of pseudo-modernity, involving a great deal of «banking, road and building construction and food retailing» and very little «productive industry» (Medeiros Ferreira 2014: 142), torn between nostalgia for the past and anxiety for its nouveau-riche present.

Portugal ended up as a «debtor», almost «immobilized» by centralizing economic European bureaucracy (Medeiros Ferreira 2014: 141-142) that resulted in a renewed onset of «labour mobility»: a country's quest for survival depends on its population's success in the pursuit of financial stability (Medeiros Ferreira 2014: 144).

Portugal may have walked too fast in its yearning for democracy and modernity. Portugal lost out in negotiating power and this opened the way for globalization, taking it over when it was caught off guard behind unprotected borders especially after 1989.

Medeiros Ferreira is well aware that this particular stage of the European Union and of Portugal itself corresponds to their becoming more alert to and conscious of today's moment in historical reality (Medeiros Ferreira 2014: 112), the former busy thinking up treaties in its effort to win European countries over to federalism in Europe still way ahead and the latter trying to take advantage of its particular yet somewhat frail condition as an Iberian country in Europe aiming to defend in terms of Fernando Pessoa's conception as a sociologist the «Idea of Discovery».

Medeiros Ferreira thinks the future will show that Portugal will become more «active» (Medeiros Ferreira 2014: 113) and engaged in today's global world, as a result of being part of the EU and simultaneously of contributing to break down barriers inside Europe by:

1. Consolidating external politics and attracting foreign investment to the mainland, Madeira and the Azores and to the very Atlantic Ocean itself (Medeiros Ferreira 2014: 154);
2. Working closely with «the CPLP to promote and defend the Portuguese language inside and outside its borders» (Medeiros Ferreira 2014: 153);
3. Working closely with «the USA to increase technological and scientific development and strengthen the rationale of international security in the future» (Medeiros Ferreira 2014: 153);
4. Working closely with «Brazil, Angola and Mozambique, in particular, to recover its international importance in trade and economics outside European borders» (Medeiros Ferreira 2014: 153).

In this author's opinion, Portugal should rediscover its true mission as part of the EU, collaborating in international financial, military and humanitarian

organizations (Medeiros Ferreira 2014: 153) and also fighting for the creation of a «Senate» – a representative chamber for Member States – (Medeiros Ferreira 2014: 141) meant to cooperate in providing adequate instruments against «social dumping» by stimulating the EU to promote dialogue between the World Trade Organization and the International Labour Organization so as to guarantee «fair trade» based on international competition rules, thereby aiming at a more equitable distribution of means as generally argued and upheld in the present context of economic globalization.

11.

Today the EU is said to be divided into benefactor and beneficiary Member States depending on both a high industrial rate and a low unemployment rate and vice-versa, as happens in Northern and Southern Europe respectively.

Even so, from a historical perspective, both the groups show a high unemployment rate when compared to the 1950s and 1960s, as remarks Tony Judt in *Uma grande Ilusão? Um ensaio sobre a Europa* (A grand illusion? An essay on Europe).²¹ Lisboa, Edições 70, 2013, pp. 93-4.

The farther away from highly industrialized business areas like Baden-Württemberg, the Rhône, Lombardy or Catalonia, on one hand, or Luxembourg, Saarbrücken and Metz, close to major European decision centres, on the other, the higher the unemployment rate and the greater the dependency on social welfare will be – in peripheral less industrialized areas the model of European social and economic well-being could not be implemented so far – not to mention the high cost of fossil fuels everywhere.

The lower the birth rate the greater the pressure on the welfare system to support long-term unemployment and sick leave, retirement pensions or even foreign workers with a right to be subsidized by the system as they themselves subsidize it even if only «seasonally» either way (Judt 2013: 104-105).

Metropolises will be operational and their respective suburban areas will be sustainable, even if living conditions are poor and the majority of Southern and Eastern peripheral states will only become more dependent and remain the beneficiaries of European funds (Judt 2013: 102, 109). True to social support standards dating back to 1941 and 1951, it is to the EU institutions» credit that over the years particular effort has been put into fighting poverty and ensuring better living conditions everywhere across the EU. (Judt 2013: 98-100)

²¹ Tony Judt, 2013. *Uma grande Ilusão? Um ensaio sobre a Europa* (A grand illusion? An essay on Europe). Lisboa, Edições 70, pp. 93-94.

No matter how hard the EU tries though, it is still a fact that supply and demand command the labour market as pointed out by Tony Judt. (Judt 2013: 108)

Despite the EU's high regard for «multiculturalism» and its permanent backing of Member States' social economies (Judt 2013: 109), the global economy's sway has overridden any opposition coming from political parties or workers' unions. (Judt 2013: 119) Considering this together with the IMF's incapacity to sustain public accounts in the Euro Zone, new solutions must be found for any prevalent social shortcomings. (Medeiros Ferreira 2014: 151)

Social egoism may be the outcome of land ownership, industrial development, intellectual property and technical capacity not being equally distributed over Europe – so far the EU appears to be unaware this may be of relevance in understanding why radical political parties have been winning elections in several Member States in the past few years. (Judt 2013: 107)

Fernando Pessoa's proposal for an «Empire of Culture» already alluded to in this Introduction might shed some light here, as could the notion that European populations wish they could again be locally governed in local terms, on the principle that culture is originally local, at most regionally, but not globally distant.

This is basically Judt's position. In his perspective, this model would enable Europe to go back to being a nation-state under enlightened leaders guiding it on its way to progress, fostering local populations' cultural development and well-being.

«Sharing (of) Productivity (in) Peace», one might say, could be the triadic motto for this Europe : producing and trading goods relentlessly for no higher purpose than material satisfaction is bound to end in war as has been the case in European history over and over again. Instead, holding the banner of individual nation-states would be in harmony with a confederacy where any threat of dissent would immediately be sensed and adequately dealt with from the start.

It will take generations for anything like this to materialize; it did happen centuries ago in the history of older European countries though, and it seems to be the only alternative to a European Union which is generally deemed to be necessary but will not persist if empty of substance.

Peace among nations will be the original goal of today's European Union, rising above any consideration of institutionalized power; as such, the EU cannot forget individual member states' own conception of well-being or

their particular geostrategic position if it is to change their vitality into wealth. (Judt 2013: 123)

Time urges and Member States are gradually becoming more aware of the challenges at hand but, region by region, solutions are being found.

12.

According to Félix Ribeiro²² Portugal should internalize its «peripheral» condition whether from the perspective of Central Europe or not. In Fernando Pessoa's words, Portugal must not deny its simultaneously Atlantic and Mediterranean dimension or its simultaneously European and African scope.

Portugal should learn from Ferdinand II's future vision when he built the Pena Palace in a remote deserted spot to last for posterity for many centuries to come. Ferdinand II's work of art was the outcome of his methodical disciplined study of traditional European and Portuguese aesthetic trends of a singular character and is a landmark to this day and age.

Portugal might also learn with Hein Semke, the German artist who settled in Portugal in his early thirties whose love of the land that took him in lives on in his beautiful original ceramics, «translating an understanding of reality till then not apparent to the eye». (to us, in Portugal)

From another standpoint, Portugal may not neglect its strategic geo-position (Félix Ribeiro 2014: 216) or the golden opportunity provided by a highly qualified generation of Portuguese researchers enjoying international recognition everywhere for their top ongoing research results.

Identifying and interpreting opportunities which may attract research and development projects and further economic growth in the context of «international surges of innovation and investment» (Félix Ribeiro 2014: 127, 216) should be one of Portugal's main political goals in the 21st century: increasing competence, knowledge and creativity, i.e. summoning «national energy» as List put it in the past, may make Portugal competitive in global terms as already happens today with that small elite of scientists in specific terms. (Félix Ribeiro 2014: 110, 216)

But we must not forget the need to reinforce national cohesion (Félix Ribeiro 2014: 130) in sustaining present «productive forces» in Portugal, going back to the formulation Sousa Ferreira praises so much in List's proposals.

If Portugal goes on producing and exporting essential goods and accepting investment and partnership in heavy industry, of European or other origin,

²² Félix Ribeiro, 2014. *Portugal – A economia de uma nação rebelde* (Portugal – The economy of a rebel nation) Lisboa: Guerra e Paz.

in a multinational scenario, or continues to invest in tourism, the services sector and light industry within its own borders, always mindful of its privileged position in niche markets like artificial intelligence, aeronautics and electric mobility, which help reduce the national deficit via exporting to global markets, it will be actually thriving on its centuries-old «merchant portfolio».

All this should necessarily be under the «rule» and «discipline» required by 21st century competition today, but nevertheless akin to Germany in the first quarter of the 20th century as praised by Fernando Pessoa in the past.

Multinationals present in Portugal will help increase «business volume» and the growing number of small and medium-sized businesses (Pequenas e Médias Empresas (PMEs)) and/or Portuguese start-ups operating as them or on a larger scale will contribute to more «business variety» (Félix Ribeiro 2014: 210-211, 226-227) as Portugal grows in industrial capacity and capability, without which it simply will not develop – a predicament shown by Solano Constâncio and Acúrsio das Neves to be present in Portuguese society as far back as the first half of the 19th century as mentioned by Sousa Ferreira.

Strategic partnerships with Asian or South American countries looking for a way into the European market should be a matter for thought for Portugal too, given its status as a Member State of the European Union.

In this respect, apart from working towards increasing business relations with China, Japan, India, Israel or even the USA, regard should be given to raising the volume of business with European partners (Germany, especially Baden-Württemberg and Bavaria, and other states like Norway or Sweden) and, last but not least, with developing CPLP countries, acknowledging their added value in the 21st century (Félix Ribeiro 2014: 227-228) as possible examples of Friedrich List's concept of «ambitious countries» first formulated in the middle of the 19th century.

To sum up, Portugal must remain on the alert for any competitive chances and develop adequate strategies to sail on into the future looking for:

- the best talent,
- the biggest savings,
- the most competitive energies.

This is what is recommended by Félix Ribeiro, who also underlines Portugal's particular vantage point or competitive edge within global competition and large-scale market trends today: its still to be explored and exploited extremely rich continental shelf.

Immediate practical steps are required – one of the goals set by the Oporto textile businessman Pereira Magalhães back in 1871 for Portugal to get ahead was, in point of fact, to practise being practical.

13.

Portugal must also fulfil its republican mission in the light of its «history and past», in which community values played a leading role. This should persist in the form of social organizations such as «cooperatives», municipalities or localities and other different kinds of associations to balance «excessive centralizing» on the part of the administration, which rose to an unbearable level during the monarchy as Teófilo Braga reports in *História das ideias republicanas em Portugal* (History of republican ideas in Portugal).²³ He alludes to Alexandre Herculano's and Henriques Nogueira's ideas on the subject recalling the very useful concept of «local association» (Henriques Nogueira) or even that of family: «what is a family but any group of individuals bound by a mutual feeling of interest or affection joined together into a federation?». (Braga 1880: 122)

In Teófilo Braga's opinion, the concept of «local association» could provide the foundations for:

- «Europe's future organizational model»;
- The organization of the Iberian Peninsula.

A federation grounded on «local associations», which he deems necessary, would be much more natural than the artificial grouping of «virile nationalities» deriving from «annexation and conquest», since it would correspond to the actual «historical and provincial division of people». (Braga 1880: 125-126)

Teófilo Braga quotes the republican Henriques Nogueira (1825-1858), who studied with Silvestre Pinheiro Ferreira (1769-1846), when he dwells on the origin of the following concepts:

- people: «What is a people but a federation of localities (municipalities), bound by identical race or language and living in a particular way, remembering their heroes and the story of their great feats, remembering their past victories and defeats in their periods of glory or decadence»,

²³ Teófilo Bragal, 1880. *História das ideias republicanas em Portugal* (History of republican ideas in Portugal). Lisboa: Nova Livraria Internacional, pp. 133-135.

– nation: «What is a nation but a federation of neighbouring or distant peoples, friend or foe, settling on a particular piece of land, bordered by high mountains, lakes, rivers and seas ... and who share the same ideals and who through trade and proximity end up by speaking the same language and behaving in a similar fashion»,

– mankind: «mankind as a whole should be no more than a community of more or less advanced nations, whose instinct for survival and whose wish for improvement would bring them together, make them understand each other, even love each other ...». (Braga 1880: 123)

He concluded that the concepts above are in fact abstractions arising from the concept of «federation» as the result of independent communities coming together in equal and mutually advantageous terms, protecting each other's dignity, cultivating freedom, equality and fraternity (Braga 1880: 112), under autonomous government, naturally accepted by the people for it should bring stability, security and national and republican independence. (Braga 1880: 121, 128)

Teófilo Braga considers *Estudos sobre a reforma em Portugal* (Studies on the reform in Portugal) and *Almanach do cultivador* (The cultivator's almanac) (1856–1857) essential for understanding Henriques Nogueira's ideas on society. This author argued for an Iberian confederation with a view to sustaining both Spain's and Portugal's respective populations» living conditions to their best advantage:

Portugal, in its condition of being a small, likely to be oppressed country, would benefit greatly from integration into a federation with other peninsular peoples: it would gain in strength, importance and true independence and more easily be able to stand up for its often shamefully trampled on dignity. (Braga 1880: 118)

In *Soluções positivas da política portuguesa* (Positivist solutions to portuguese politics),²⁴ Teófilo Braga tries to raise awareness in his 1879 readers, arguing that only a republican regime and universal suffrage could defeat widespread «mediocrity» and «decadence» typical of a monarchy where most of the country was turning into uncultivated common land due to poor education, rising waves of «emigration to Brazil» and increasing subservience to «more developed foreign industry». (Braga 1879: 57)

²⁴ Teófilo Braga, 1879. *Soluções positivas da política portuguesa* (Positivist solutions to portuguese politics). Vol I, Lisboa, Nova Livraria Internacional.

In reality, Teófilo Braga idealized a society where scientific knowledge would be wholly applied in industry, thus generating national wealth but also a modern outlook on life (Braga 1879: 72, 75). He did indeed wish for Portuguese people to be truly «free citizens», i.e. masters of their own minds in their would-be political awareness in a truly sovereign state. (Braga 1879: 80)

In *Soluções positivas da política portuguesa*,²⁵ he challenges Portugal to give birth to «an industrially productive middle class», or «an actively productive bourgeoisie», though not discarding a «rich decent upper class», so that «men of the working classes» would «no longer be deprived of the most pressing help in terms of morality, science, economy and work». (Braga 1880: 114)

14.

Recalling Eduardo Lourenço's wise seminal thinking written in Grenoble in 1961-63 in his essay «As contradições da mitologia colonialista portuguesa» (Contradictions of portuguese colonialist mythology),²⁶ in which he mentions the Portuguese «presence» in Africa (1961), we come across an extract where the author refers to values that are «absolutely positive and as such fundamental to the African» – values resulting from the influence of the «Portuguese civilization» in Africa, part of which may be adopted by «part of the African population»:

It does not seem possible that (in Africa) the totality (of such values) may result in a cultural symbiosis similar to that which was created in Brazil. But the two civilizations may co-exist peacefully in a brotherly fashion and new values may fructify when least expected, less typically Portuguese in the strictly national or mythological sense but more closely resembling native African values with which they will share the same privileged status of equality and freedom. (Lourenço 2014: 89-90)

Stª Cruz de Benfica, December 2014

Fernando Ribeiro

²⁵ Teófilo Braga, 1879. *Soluções positivas da política portuguesa*. Vol II, Lisboa, Nova Livraria Internacional, pp. 15-17.

²⁶ Eduardo Lourenço, 2014. «As contradições da mitologia colonialista portuguesa» (Contradictions of portuguese colonialist mythology). In *Do colonialismo como nosso impensado* (On Colonialism as our unthinkable). Lisboa, Gradiva, pp. 53-91.